etc., 5 or 6 thousand rolls of gold; and he has one wife and two or three children. Persian is read there in addition to Arabic. There is also another law containing 300 houses, also called Sawaqili, a few hundred yards from the first. In fact, Dawyi, although a small country, is richly populated.

Sawaqili to Fitchiwa, a day, with 300 houses, a hostile kila—thence a Landai kila to Gayidi, a day with 600 houses—all on easy road.

Gayidi to Kisni, Port Tangir, over a high mountain called Kilitchiwa, very windy, and wooded. Water must be taken with one when starting from Gayidi, as none is found before reaching Kisni, a small village of 20 houses, on the Tangir side. The road for 2 kila is difficult, being on account of a kila on each side. From Kisni to Tangir the road is good, [50.3] water abundant, and habitations numerous. Kisni (or has 1,000 houses of Gujars (a shepherd and merchant who that is found following no [20.3] peaceful occupation, either as soldiers or nomads, in the most dangerous districts), and merchants, who are tributary to Yasin, paying taxes in gold and kind. There is a direct road from Tangir to Yasin, viâ Sarli—4 kila, plain, with many Gujars, paying their grazing tax in gold; thence over a small pass, Mayiriti, to the plateau of Barsil, 8 hostile kila. (See second stage of this route.)

From Barsil to Kisni, over a small mountain. Situation is a small fief of Yasin, whence there are roads to Yasin, Chitral, Gilgit, etc. [30] Gold is washed from the Indus, which is 3 hostile kila from Kisni. The Tangirs are braver than the Dawyis and equally religious, having many Mullas; but the country, although larger, is not so well populated as Dawyi, the people of which are also rather shepherds than hunters. The Gabirs [42] are the ruling people in Tangir, about 1,000 families, of which you see in Kisni. They are the old proprietors of the country, and are all Shias who now have given up their old aversion to the cow, to fish and milk.

Kisni, over the mountain Tilik, called by the Pathans Chandarma, which has no snow on the Tangir side, but a snow-covered plateau 2½ kila long on the Kandil side. Then comes a green plain. To the foot of the mountain Tilik on the Tangir side 11 kila pukka (11 good kila, or nearly 22 miles), over a snow-covered plain. Then over the Tilik pass and plateau, the road goes along a plain which extends for 17 kila to Gutchis. There are a great many Gujars along the road. [The road to [Sir 3] Yasin is through the Gujar-frequented district of Kuwayi, belonging to Tangir. Mulkin is the Mirpakhlem of the Gujars, a brave man.]

Gutchis has only 40 houses, but the country of Gabirdi generally is 361 studded with habitations. The famous Mullah Hafifullah, a relative of 563 Raja Khushwaqtia, is a most influential man among Kohistanis. His wife is Mullakheyl, and all the Gujars of Kandil are obedient to him. The Mullakheyl are Shias, but Yashkuns also live there. Yashkuns are the peasantry of Dardistan, including Hunza, and supposed to be aborigines, though some derive the Yashkuns of Hunza from the white Yuechi, or Huns, and others give them a Western origin. They have always been Sunnis. (The Dawyis were formerly Shiahs.) (See detailed account of Gabirdi by one of its Maulvis, Mir Abdullah, and of Kandil or Kilik,

from the Darel Pass to the Hunza village, a distance of [illegible] miles; from south-east to south-south-west with its small surrounding valleys of Kamri, Tarshing, Punyang, Oni, Gurmanah and Bagrot; and along the Hunza river from Gilgit to Gaschi, with its adjacent valley of Nalter, a distance of [illegible] miles.

The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syad Nadir Shah from Gauhar Aman, the Khushwaqti Chief of Yasin, who had usurped the district from Jahandar Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syad Nadir Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of his own officials. The Political Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkoman, Yasin, Chitral and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open to traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Razdiangan) and the Burzil passes. Moreover, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

The present inhabitants of the country are all Mohammedans, chiefly of the Shia sect, with a few Sunnis and Ghulams. The principal tribes are Ranus, Shins, Yashkuns Kashmiris, Kranjins, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kranjins are the original inhabitants of Gilgit, while the Yashkuns, Shins and Ranus came afterwards in the above order and conquered the former inhabitants.

The Yashkuns are probably an Aryan race, having arrived from Central Asia via the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kranjins" (attendants).

The Shins profess to be the descendants of Arabs. They are probably Jews, and have come via Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked cows, milk or even ghi made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yashkun tribe, the children

languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than the previously described. Long intervals of barren land intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle, and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes and sharp features. Women are not excluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kunar-Ghorband Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Dooberyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, see Route, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jang, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Peyeeh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Dooberyr Valley are the neighbouring and rival communities of Kali and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

[* i.e. the country of the PAPARA-S Analyst]

428 both lay claim, has existed between them for several years past. It is seldom that two or three months pass without a raid from one side or the other.

[361] Koli proper consists of three villages—Shoinkot or Barkuli, 200 houses, Batangai, 200 houses, and Kirkot or Kuzakuli, 100 houses.[1] In local feuds the inhabitants of the Kohistan villages on the left bank of the Indus, below Koli, side with 423 the people of Koli against Pulus. Land is scarce in Koli, and a considerable number of the people are forced to support themselves by trade. A large settlement of Koli people exists in Gilgit, being favoured by certain privileges conferred on them by the Cashmere Government, in recognition of services performed in the wars which led to the establishment of the Dogras in that district. They carry on a large trade as pedlars between the Punjab and Gilgit, whence they occasionally find their way into Yasin, Chitral, and the Panjkorah Valley, where the ground is chiefly occupied by Kohn Khel traders from Peshawar. The Nomenchas of the Alai, Nandiar, Pukli, and Agror Valleys make common cause with the people of Koli. On occasions of great emergency, Koli can furnish about 3,000 fighting men.

197 Within the Koli limits four dialects founded on Sanscrit 361 are spoken, in addition to Pushtoo. In the small village of 162 Batera, consisting of 120 houses, a language peculiar to this village only is spoken.[2] In Pkin, Bhimbot, Malvin, and Jamrah, about 300 houses in all, the people speak a dialect known as Gowro,[3] and call themselves Goward, or Gabard: they are sometimes also called Mahrons, from their principal village. According to their traditions, they came originally from Rhshung in Swat.

563 Scattered through the different villages are about 200 families, who are called Chilas by their neighbours, but Galos by themselves. They have a tradition that their home was originally in Bonayr, whence they emigrated to Swat to escape being forced to become Mussulmans. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islam. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from being forced later to become Mahommedans, but they no longer form a

[1] Many of the villages in this part have a Pushtoo as well as a Dard name.
[2] This I have not yet succeeded in obtaining.
[3] See Appendix F.

separate community. Like
founded on Sanscrit.' They
by their neighbours, and occup
the country. A few of them
Palus on the same bank of
above, a dialect of Shina is sp
the people of Koli, who belong

The people of Palus, who
of considerable extent, stretch
and having easy communicati
valley. Land in Palus is plent
vated. As has been already o
some time caused the envy of
of Alai and Koli. The popula
and embraces the inhabitants
bank of the Indus up to the S
ary is marked by a solitary oli
a local legend. The principal
which was formerly jointly
and has now become a bone
communities. Palus with its
fighting men.

Nearly opposite to Palus, o
is the settlement of Puttun, wh
in adjoining valleys dependent
to 5,000 fighting men. Put
flourishing place in the Kohist
tility, and the crops raised f
Here, again, a too redundant po
about land, and has forced a p
The valleys of Chilas, Darel,
pedlers from Puttun, to whom
has been abandoned by the K

A few miles above Puttun,
settlement of Seo. This, with
cipal of which is Mandraza, ca

Above Seo, on the same
Kandia, running due west and
north. From the upper part
Doobeyr, Bushkar, and Tangir.
scattered, this valley can only f
and the villages in it are sma
poor, and the valley very ina

[1] See Ap

Gawar, their language is
treated with much respect
, as a rule, the best land is
found also in Julkot and in
the river. In addition to the
done by the greater number of
to the Shin race.

are also Shins, inhabit a valley
ng in a south-easterly direction,
s from its head with the Alai
ital, and much remains uncultiv-
served, this abundance has for
the more crowded populations
on of Palus is much scattered.
of all the valleys on the left
west outlish, where the bound-
s two, which is the subject of
village in Julkot, are Swatis,
ributary to Koli and Palus,
contention between the two
allies can muster about 3,000

o the right bank of the Indus,
ich, with the group of villages
on it, can muster from 4,000
lus is the largest and most
er. The land is noted for bar-
ess it are of great richness.
population has caused difficulties
ation to seek a living by trade.
and Tangir are frequented by
this portion of the local trade
di people.

on the right bank, is the little
its outlying villages, the prin-
s muster 400 fighting men.
side, is the extensive valley of
then bending suddenly to the
of the valley, roads lead into

The population being widely
urnish some 1,500 fighting men,
ll. The people are extremely
accessible, the road from the

341 Indus being impracticable for horses. There are no forts in
511 Kandia.

Up to this point in the Kohistan, the people along the
181 right bank of the river—that is to say, those of Dusher, Dem-
197 bere, Pattan, Seo, and Kandia—speak a separate language
196 and call themselves Maiyun. The Afghans apply the name of Mair to them. Very little is known of these people, who are the poorest of all the Kohistan communities. They combine against all others, and refuse to intermarry with any but their own people and those of Pattan and Jijal, who have, of late years only, begun to intermarry with the inhabitants of Koli and Palus. They apply the name of Dard to the people living on the left bank of the river. This is the only use of this term found among all the tribes to which it has been applied. Above Kandia, on both banks of the river, and in the lateral valleys up to and beyond Bunji, Shina[1] is the only language spoken.

341 Following up the course of the river, on the left bank, the
196 small communities of Sazin and Harband are reached. They can respectively furnish about 400 and 500 fighting men. Between the two is the small valley of Shatial, which belongs to Sazin. The people of Sazin keep themselves apart from all others and refuse to intermarry. They have the reputation of being warlike and brave.

Immediately opposite Sazin, on the right bank, is the fer-
513 tile valley of Tangir. The people, like those of Sazin and Harband, are Shins intermixed with Yeshkuns and Kramuins. They are looked upon as the rightful owners of the soil, but the fertility and abundance of the land has attracted Afghans from Swat of the Mandi Khel, Akhound Khel, and Khuddoo Khel, and Syuds, who have begun to settle in the valley. Of late years, too, the overflow from the redundant populations of Koli and Palus has found its way into Tangir, so that now the immigrants outnumber the rightful owners of the soil. A bad feeling also exists between Tangir and Sazin on the
341 same account. The valley can muster about 1,200 fighting
162 men, of whom only one-third are furnished by the three villages of Kami, Shikho, and Diemar, the only villages in which none of the recent immigrants are found. The principal village in the valley is Kami (fort), 250 houses; after
487 this, the fortified villages of Juglot, Loork, and Diemar. From the head of the valley, which is thickly covered with pine forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining. [2] See Appendix B.

military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Boomeos.

There are three forts in Gor, named Loomeorkot, Dushtkot, and Tymilkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Tulhan, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Tulhan's horse." Even now Tulhan is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Sen, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses; it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Herband, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Gorm, 5 houses; Tabb, 60 houses; and Boomer, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shotá Pass in five days. There is also a road from Astor by the Mazeroo Pass, only practicable at any time for men on foot, and closed in winter, by which Boomer is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Soonees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms, and have at all times borne a high reputation for bravery.

4 A13 Dard Av3

101 172 The ancient name of the place was Sargin. Later, the name of Gilit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilit or Sargin-Gilit. Its identity with the Gahalata of ancient Sanscrit literature has been suggested.[1] A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pandrethan temples in Cashmere. Their presence indicates that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the tradition has survived.

162 197 The settled population of the Gilgit district, which is very mixed, amounts to about 4,500 persons. The language spoken is Shina, though the Shins are numerically inferior to the rest of the population. The Gilgit pronunciation of Shina is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a large infusion of Cashmeri, Dogri, Hindustani, and Punjabi 173 expressions. The former rulers had the title of Ra, and there is reason to suppose that they were at one time Hindoos, but for the last five centuries and a half they have been Mahommedans. The names of the Hindoo Ras have been lost, with the exception of the last of their number, Shiri Buddutt. Tradition relates that he was killed by a Mahommedan adventurer, who married his daughter and founded a new dynasty, since called Trakhané, from a celebrated Ra named Trakhan, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shiri Buddutt was the last, were called Shahreis. The present Ra of Gilgit, Alidad Khan, belongs properly to the ruling family of Nager, but was installed as representative of the Trakhané on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

174 The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain sides up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hill side permit, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shin Ras, whose rule seems to have been peaceable and settled. The whole population, from the

[1] McCrindle's *Ancient India*.

Mr Biddulph G-3 (1873-1878) 1880 -AIII-Afghanistan-AIII
4 AIII Dard AVJ

186 Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

361 The principal place in Ponyal is Cher,[1] which has been
197 corrupted into Sher by the Dogras. The people are, with few
795 exceptions, Yeshkun or Boorish, but the language spoken is
1,61 Shina. In religion they are mostly Maulais, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for
124 their athletic figures. The soil, where cultivable at all, is
202 fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

361 At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afiat Khan, a member of the Boorooshé family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

133 Opposite Gahkuch, the Karoomber Valley and river, run-
487 ning almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Durkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

162 The Karoomber Valley, which contains the ruins of several
721 large villages, now supports only 300 souls. The former in-
133 habitants are said to have been exposed to constant forays

[1] Meaning "go impregnable rock."

Biddulph G-3 (1873-1878) 1880 AUS-Afghanistan-AUS
4 AV3 Dard AV3

from the Wakhis and Sirikolis, but the wars of the Yassin rulers since the beginning of the century have been the most powerful agent in depopulating the country. The security given to inhabitants in one way has been accompanied by a fresh source of danger to them in another. More than once the glacier has temporarily dammed up the stream until sufficient water has accumulated to burst the barrier and carry destruction to the valley below. At Eemit there is a hot mineral spring.

162
133
721

Biddulph G-3 (1873-1879) 1880 AVJ Dard AVJ

582 tional cases exist of Rono women being given to Shins and Yeshkuns when through immoral behaviour they cannot procure husbands of their own class. Rulers of Dard states give their daughters born of slaves or concubines to Ronos, but not those born of lawful wives.

564 Next to the Ronos, in order of consideration, come the
162 Shins, who do not form the majority of the population any-
174 where except in Gor, Chilas, Tangir, the Indus Valley below Sazin, and the upper part of the Gilgit Valley above Ponyal, and are not found at all in the higher and less fertile parts, till one gets further up the Indus Valley beyond Haramosh. Although numerically inferior, they have established their language to the exclusion of others wherever they have penetrated, and there can be little doubt that they represent an alien race who at some time established themselves in the
[117] country by conquest. Amongst the many dialects of Shina now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Boorishki, and of late with Cashmeri owing to an immigration of Cashmeris which took place about a hundred years ago, at the same time as the formation of the Cashmeri colony in the Hodar Valley.

582 Shins give their daughters to Ronos and Syuds, but cannot marry the daughters of Ronos or Syuds in return. In the same way they marry Yeshkun women, but do not give their daughters to Yeshkuns in return. In the lower part of the Indus Valley they give daughters to the Neemchas.
142 Owing to this system of mixed marriages they are, as Mr. Drew has pointed out, very far from being a pure race, and it is difficult to fix on any typical personal characteristics. The Shins of the Indus Valley below Sazin are small clean-limbed men, with dark complexion and eyes, and sharp features, of a type not uncommon in North-Western India. Above Sazin and about Gilgit they are of somewhat lighter complexion, but they do not show any marked type of feature.
[142] There is a rare type, which I have only noticed among Shins, which may be characteristic of the race. These are small slight men, with thin sharp features, prominent noses and narrow chins. Mr. Drew also notices this type as prevailing in the side valleys of the Indus near Rondu and Iskardo. I am inclined to think, however, that the true Shin type is only to be found in the Indus Valley below Sazin, and that this small narrow-chinned race are merely a deteriorated type produced by long intermarriage within narrow limits.

Sir Siddolph G-3 (1873-1878) 1880 AUI-Afghanistan AU1
4
AV3 Dard AV3
Qureshi AV7

D
262 by them, not a single fowl is to be seen. These peculiarities
783 are strictly confined to the Shin caste, and, together with
[174] other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

B
564 The next in order and the most numerous caste are the Yeshkuns, who form the entire population of Hunza, Nager,
162 and Ponyal, and nearly all the population of Yassin, besides
197 being numerically superior in Gilgit, Sai, Darel, and Astor. In Hunza and Nager they do not call themselves Yeshkun, but Boorish; and in Yassin, Woorshik and Boorisho. The language spoken, in slightly varying dialects, in these three states is known as Boorishki, Boorishaski, or Woorishki. The term "Khajoona," applied by the Gilgitis to the language as spoken in Nager, is never used in that country, and the old name also lingers in Yassin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

D
564
162
197

B
144 In the colder climate of Hunza and Yassin, the people of this caste have ruddy complexions, and fair and even red
142 hair is not uncommon. The Boorish of Nager show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick features, and thin beards. These characteristics, joined to their unwarlike nature, are probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nager was subject to the Makpon ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nager would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race.

D
144
142

000 Considerable rivalry exists between the Shins and Yeshkuns,

147 Biddulph C-3 (1873-1878) 1880 Afg-Northern Afgh
4
AV3 Dard AV3
Burusho AV7

Considerable rivalry exists between Shins and Yeshkuns even in villages where they have lived side by side for generations.

Living among them, in varying numbers, are Syuds, Krammins, Doms, Shotos, and Goojurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village.

The Krammins, who are millers and potters, are most numerous in Darel, and do not exist in Hunza or Nager. They do not intermarry with any other caste. Their name is probably derived from the Persian *kamin*, "mean," though Mr. Shaw, in his paper on "Stray Aryans in Thibet," suggests that the name is derived from *krum*, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yassin, Nager, and Chilas, in which latter place they form a sixth of the population.

In Nager there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms, who take daughters from them without giving in return.

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they have come from the south to settle in these valleys. It is possible that they accompanied the Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley.

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the

Biddulph G-3 (1873-1878) 1880 AUI-Afghanistan-AUI
4:
AV3 Dard AV3
Balti AV2

D 162 character of the ordinary Cashmeri, has suffered little by transplanting. Some are said to have penetrated into Chitral, where they have since become merged in the regular population. Those in Gilgit are weavers and carpenters, D [196] and are regarded with some contempt both by Shins and Yeshkuns.

D 564 Their distinctive castes are Meer, Sheikh, Paiyr, Lon, Suniyar (goldsmiths), Dar, Rawut, But, and Tatchon (carpenters); all of which castes are also found in Cashmere. They are all tillers of the soil, and the trades at which they work occasionally, such as weaving, are irrespective of caste, with the exception of the goldsmiths and carpenters. They intermarry without restriction among themselves, except the Tatchon, who give daughters to the other castes, but do not receive from them in return. They occasionally give daughters to Shins and Yeshkuns without reciprocity. With the Krammins and Doms they do not marry at all. In spite of the small estimation in which they are held, they form the most thriving and energetic part of the population, while at the same time they have lost some of the worst characteristics of true Cashmeris.

D 564 233 In the valleys south of Gilgit, the Goojurs pasture their cattle on the high lands, not mixing with the people of the country in any way. In Tangir and Darel they are found in great numbers, and they count their herds by thousands. They attach themselves to no locality, though perhaps for a generation the same men frequent one pasture-ground, building rude hovels and making a poor pretence at cultivating small patches of ground; but a very small excuse seems to be sufficient to drive them, with their herds, in search of fresh pastures. A great number inhabit the upper part of the Dir and Swat Valleys, and a few have found their D [197] way into the Gilgit Valley. They all speak the dialect of Punjabi, peculiar to their caste. Like the Syuds, they must rank as a class rather than as a caste.

B 174 D 174 Vigne, speaking of the existence of caste in Baltistan, remarks that it may perhaps be considered as a proof of the Hindoo origin of the natives of that country. Though the Baltis have undoubtedly a considerable amount of Aryan blood in their veins, they must be classed as a Mongolian race; but the existence of a caste system among them, which will be mentioned further on, must be ascribed to Dard, or more particularly to Shin, influence; for it is to be noted that the caste distinctions above mentioned are only found in

½ [the Cashmeris -- Analyst]

~~Biddulph G-3 (1873-1878) 1880 Afgh. AV3~~
4 AV3 Dard AV3

CHAPTER V.

YASSIN—CHITRAL.

FOUR miles above Gahkuch, the frontier fort of Ponyal, the valley contracts to a narrow defile, and travelling becomes exceedingly difficult for a distance of 9 miles. In the course of this defile there are two points, about 4 miles apart, at which the passage can literally be barred by a single man, the precipitous rocks on either side making it impossible for the most expert cragsman to find a way, except along the narrow path beside the river. These two points are situated on the respective frontiers of Ponyal and Yassin, and a small guard is maintained on either side of them; the 4 miles of debateable ground between them being claimed by neither state. Passing into Yassin territory, the valley slightly opens out, the hills on both sides rising to a great height in fantastic pinnacles and castle-like crags with perpendicular scarps. Sixteen miles from the Ponyal frontier the mouth of the Woorshigoom Valley is reached, and 10 miles beyond the junction is the village of Yassin, or Yessen, at an elevation of 7,800 feet. The valley here opens out to more than a mile in width, and the mountains on both sides lose their precipitous appearance. Ten miles further on the valley again contracts, and at about 25 miles from Yassin the foot of the Durkot Pass is reached, whence Surhad on the right bank of the Oxus is at a distance of only two days' journey. For about four months in the year horses are unable to traverse this pass, but men on foot can find a passage at all times, except for about two months in the depth of winter. The height of the summit of the pass is probably about 14,000 feet. The village of Durkot at its foot is memorable for the treacherous murder, in 1870, of Mr. Hayward, the first Englishman who visited Yassin.

The people of Woorshigoom, as already mentioned, belong to the Boorish stock, and speak the same language as that spoken in Hunza and Nager, with only slight variations of dialect. This applies only to the main body of the tillers of

Biddulph G-3 (1873-1878) 1880 AUI Afghanistan AUI
4 AVJ Dard AVJ

the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *boor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspoor.

This road runs from the mouth of the Woorshigoom Valley

~~20~~ Biddulph G-3 (1873-1878) 1880 ~~AUI-Afghanistan KUI~~
4 AV3 Dard AV3

along the bank of what I will still call the Gilgit river,[1] though the name is not poperly applied to it in the upper part. Forty-three miles from the Ponyal frontier the village of Chashi is reached.

General Cunningham and Pundit Munphool give the name of Parasot to this branch of the river; but, though I have questioned many people on the spot, I have not found any to whom the name is known. This strip of valley is called Kho; it is thinly populated, and very narrow. More than half the population are Shns, who here reach their most westerly limit, and the language spoken is Shina. In the Battigah or Battiret Valley there is a considerable colony of Goojurs.

In the Woorshigoom and Kho Valleys, a number of remarkable stone tables of great antiquity are found. They are about 30 feet in dianeter, and are formed of huge boulders, arranged with grea precision with a flat side outwards, so placed as to form a perfect circle about 3½ feet high. On these are placed a number of flattish boulders of nearly equal size, projecting a few inches beyond the edge of the circle all round. The centre is filled with small stones and rubbish, which may or may not have been as originally intended. The labour of transporting and placing in position such huge blocks must have been immense. The local tradition is that they were the work of giants in old days. At Chashi and Yassin there are collections of several of these tables placed close together, and in several places between these points and the upper part of the Woorshigoom Valley there are single tables scattered about.

In none of the neighbouring valleys have I found traces of similar erections, nor have I heard of their being found elsewhere in Dardistan. Under the title of "Prehistoric Remains in Central India"[2] Mr. Rivett-Carnac has described a number of circular grave mounds, which would seem from the description to resemble these stone-circles in Yassin. It is strange that they should exist in this valley only, for, when once made, they must be practicably indestructible; but owing to its physical features, Yassin is well adapted to have become the refuge of an isolated race unable to maintain itself on equal terms against warlike neighbours. The circle in most

[1] The river, from its source in the Karoomber Valley to the Indus, is sometimes called *Anisari*, from *anisar*, which, in the Khowar language, signifies a mountain lake,—referring to the lake formed by glaciers in the Karoomber Valley. This may have been the *Rinansar* of the Ramayana. The name indicates that the Kho race formerly extended further to the east than at present.

[2] *Journal, Bengal Asiatic Society*, 1879.

~~Biddulph G-3 (1873-1878) 1880 AUI-Afghanistan-AUI~~
4
AV3 Dard AV3

CHAPTER VI.

TORWAL AND BUSHKAR.

IN the Punjkorah and Swat Valleys are two communities, Torwal and Bushkar, whose people can claim a close relationship with the tribes already mentioned, especially with those of the Indus Valley. The more considerable of the two are the Torwalik in the Swat Valley, who occupy the main valley for about 60 miles from Araneh to Chiroleh, and the Chahil Durrah, the habitable part of which is about 20 miles long. Within these limits there are nine fortified villages, the largest of which are Chahil, containing 1,000 families, Branihal, 800 families, and Ramet, 600 families. The whole community numbers upwards of 20,000 souls. In appearance they do not differ from the tribes of the Indus Valley, and there can be little doubt that the Chiliss are an offshoot of the Torwalik, and take their name from Chahil, the principal village of Torwal. I have not seen a sufficient number of the Torwalik to ascertain whether any tradition exists among them as to their having formerly occupied any other locality, and neither tribe seems to have retained any tradition of connection with the other, but the tradition[1] still extant among the Chiliss evidently supplies the correct clue to their former history. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken.[2]

The large number of the Torwalik, as compared with most of the other Dard tribes, indicates that they must have once occupied some extensive valley like Boneyr, from whence they, like the rest, have been expelled and thrust up into the more mountainous tracts by the aggressive Afghans. By the Afghans they are called Kohistanis, a name given everywhere by Pathans to Mussulmans of Indic descent, living in the Hindoo Koosh Valleys. The never-ceasing encroachment from the south is gradually pushing the Torwalik further north. Their most southern village, Chiroleh, has a mixed population of Afghans and Kohistanis, from which the latter

[1] See page 10.

[2] See Appendix D.

~~32~~ Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan KU1~~
4 AV3 Dard AV3

563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names. 241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The 233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

779 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained 535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

• 162 Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they 361 have overflowed into the upper part of the Swat Valley, 101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah 511 Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor. 578 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl 651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better 563 known under its Pushtoo name of Patrak. There is also 197 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
Dard AV3

be difficult to recognize, that is if those who are less so are scrupulously honest! Although they now speak a dialect of Tibetan they must at one time have had a language of their own of which one sometimes strikes peculiar remnants. At Kalatse, for instance, the branches of the pencil cedar are freshly put on one of their *lhatos* at the New Year, accompanied by the mumbling of phrases which they do not understand themselves, but which are usually remains of their own Dardish language.

Nothing, however, can be more strange than their religious arrangements. As has already been mentioned, the *Brogpa* of Hanu and also of the village of Da, which is quite near-by, is a Buddhist, but often in a Buddhist family one member must of necessity be a Mohammedan. Of a similar, but converse arrangement, a most striking example is told. We passed through the village of Bot Kharbu on our way up to Leh. Here there lives a family of Mohammedan Brogpas, but one member of this family must always be a Buddhist priest of the neighbouring monastery of Lamayuru. Now the Mohammedan is only allowed to eat the meat of an animal that has been *hallalled*, that is to say has had its throat cut, whilst the butcher says "Bismillah—it is the will of God," whereas the Buddhist eats meat killed in any way, so long as he himself has not taken the life of the animal. This family avoids such complications by the simple expedient of cooking all the meat in one pot, irrespective of how the animal has been killed, then inserts a bit of stick into the cooking pot, which is said to separate off *hallalled* meat from *unhallalled*, and all the Mohammedan has to be careful about is that he shall not take meat from the wrong side of the stick. Another method they have of keeping on good terms with the spirit powers of both religions is to make members of successive generations of the same family belong to the religion of Mahomet and the lamas in turn. Thus the Brogpa supplies us with another version of the Vicar of Bray story. Some authorities account

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4
Dards AV3

D
162
542
771
D
[764]
D
764

for this extraordinary arrangement by the fact that originally the Dards were Mohammedans, and presumably have not been able entirely to throw off this allegiance. It is stated that in one of their villages, they actually found a burial ground; sure proof to them of a Mohammedan ancestry, for the Buddhist burns his dead, whilst it is the Mohammedan that inters. This may be a satisfactory explanation of their religious ideas, but from whence have they derived all their taboos? Thus the Brogpa must not raise fowl, nor may he eat their eggs. The cow may be employed for the ploughing of his fields, but the gods would most certainly be displeased were he to drink their milk, or even use the butter which is made from the same. In other villages the eating of fish is taboo, and by the look and smell of them washing surely must be also. In fact they avow that it is "Krims med" not the custom. For some time it almost seemed to us as if vaccination was also on their list of prohibitions, for, although they had actually begged us to come for this very purpose, it took the three of us quite a long time cajoling, threatening, entreating and advising them, before they would undergo this fearful operation. At last one faced it, soon to be followed by the others, so that eventually we had quite a busy morning vaccinating. A week later this must have been a sore village, where most of the people wished vaccination had been taboo, but by then we were well away with the knowledge that, should smallpox attack Hanu, it would find the defences fairly strong.

D
751

WT
563
443
671

Now let us pay a visit to the Khampas, although it wants a George Borrow to describe these gipsies of Western Tibet. Kham, from whence they come, is a province of Tibet, but when we see the numbers of them who wander over the Indian parts of the Himalayas, we begin to wonder whether any of them are left "at home." Evidently the Khampa finds it more lucrative to wander like our own gipsies than to stay on his native soil. As the bazar in Leh provides most of the things needed by the people who inhabit the upper valley of

186 The people of Astor and Gilgit would be
101 surprised if they were told that they were Dards living in Dardistān, and their neighbours of Hunza-Nagar and Yāsīn would be equally astonished. If consulted, they would probably describe their country as Shīnāka, or the land of the Shīns, where Shīnā is the spoken language. They are an
517 Aryan people, stoutly built, cheery, honest, frugal, and sober.
291 They are devoted to poo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head,
342 round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain
784 side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure
751 Shīn village no one will eat fowls or touch them. They
795 practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmāns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais.
564 There is no religious intolerance in Astor.

162 Drew mentions the following caste divisions: Ronu, Shīns, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rājā caste of Dardistān. The majority of the Astoris belong to the Yashkun caste, and the Shīns are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shīns, according to the Census, being 7,733. The Shīns are regarded
[582] with great respect by the Yashkuns and the other castes. The
563 Yashkuns claim the Shīns as their forefathers. The Shīns give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladākh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they
[771] came and its Shīnā dialect, but they wear the pigtail and the Ladākhi cap. It is said that, though Buddhist by name, they
[595] really worship local spirits and demons. They practise poly-
[784] andry, but they will not eat with Tibetan Buddhists, and, like the Shīns in Dardistān, they hold the cow in abhorrence.
000 In Gilgit, as in Astor, there are few social subdivisions, for

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

174 the proportions in which the main castes occupy the country, that the later waves of Dard invasion rolled in succession up the Indus valley from the plains of the Punjab, penetrating into the side valleys as the tide rose, and either completely submerging the aborigines, or else driving them and the wrecks of previous waves into the inmost recesses of the hills. The first of these waves must have been Yeshkun, 197 the second Shin. There are no less than eleven different languages and dialects spoken in Dardistan, and their distribution confirms the above view. Putting aside eight of the dialects, and taking the northern half of the country under discussion, you find Khowar generally spoken in Chitral; Burishki, the language of the Yeshkuns, spoken in the inaccessible Hunza, Nagar, and Yasin valleys; Shina, the language of the Shins, in the Gilgit, Astor, ●162 Punyal, and Ghizr valleys. Roughly speaking, the proportion of Shins to the whole population falls from ninety-five per cent. at Koli, in the Lower Indus valley, to thirty-five per cent. at Gilgit. In Nagar, the Shins are about twenty per cent.; in Hunza, five per cent. of the population. The Yeshkuns are in inverse ratio. In Yasin, almost the entire population; in Hunza, eighty per cent.; in Nagar, sixty per cent.; in the side valleys of Astor and Sai seventy-eight and sixty-five per cent. of the people are Yeshkuns, driven up the valleys by the advancing Shins. The numbers generally go falling as the Indus valley is descended, until at Koli you find perhaps only four per cent. of the inhabitants are Yeshkun. In Chitral you find neither Shin nor Yeshkun; the waves had spent

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

themselves at the Chamarkand and Shandur passes.

As to the dates of the different invasions, or the last stage occupied semi-permanently in the tribe wandering before Yeshkun or Shin turned from the plains, and came surging up the Indus valley, who can give a definite answer? Biddulph inclines to take the Yeshkun, or Boorish, as they style themselves, to be the Yuechi who conquered Bactria about 120 B.C. Boorish, he says, may stand for Pooroosha, the ancient name of Peshawar, the seat of the Indo-Scythian kingdom founded by the son of Kitolo of the little Yuechi tribe who conquered Gandhara and Ariana in the fifth century of our era. The tribe must have swept up the Indus, and occupied it and the tributary valleys from Jalkot to the Shigar valley in Baltistan, subjugating the Aryan inhabitants as it passed. The beauty of the Aryan women—famous in all time—would soon tend to merge the races, and to stamp the Aryan type on the invader.

Buddhism must have flourished now, as the countless "mannis," or long stone altars, which abound throughout the Hindu-Kush show. The topes, chortens, and sculptured Buddhas scattered about in Chitral, Punyal, Gilgit, Nagar, and Baltistan, also testify to the spread of the gentle faith, and the voice of history in the writings of the Chinese pilgrims is not silent. With the Buddhist era came a proficiency in the arts never since equalled, as is shown by the masonry, sculpture, and clean-cut sockets to support the timbers of wooden irrigation channels taken across perpendicular cliffs near Gilgit. After an interval of some centuries, but how soon seems impossible